

BUSINESS DIRECTORY.
Subscription price, \$2 per annum in advance.
Send money by express, money order, or check, and under our risk.
Be sure to give the post office and State in every case.
Write names very plainly, and in ordering the paper changed, give the office from which and to which the change is to be made.
Write business matters and communications on separate pieces of paper, and be sure to write everything for publication on but one side of paper.
Direct everything to BAPTIST RECORD, Clinton, Miss.

Foreign Letter

FROM TUNG CHU W. CHINA.

Your good paper comes not regularly, but still it comes now and then, to make our hearts glad with home news in this far away land, and we do enjoy it exceedingly.
Perhaps some of your readers have looked for a letter from me ere this, especially since Mrs. Joiner, in her short communication to you from Shanghai, promised that as soon as our journey was over I would write you more fully.
Now, I do not want you to hold me to that promise, for I meant well, but was a little mistaken in the man. She thought because I used to write frequently and sometimes rather voluminously to her, that I would take readily to the pen in China, but she has discovered her mistake. When my hands are full of work I cannot feel inclined to write, and when I am free, I am too busy to write anything, unless it is something of special importance, which I have not yet found.

Very little took place after we left Shanghai before we reached here that we care specially to remember, and still less that we wish to experience a second time. Just two months from the time we left Brownsville, Texas, we reached Tung Chow, Dec. 16th, 1884, and after two weeks we employed a teacher and began the study of the language, the beauties of which I shall not narrate at present. This week we are idle, having no instructor, since our teacher, like all the rest of the Chinese, is taking New Year's holiday. The Chinese New Year came in Sunday, the 15th inst., and everything is now given up to pleasure among the natives. They wear their best clothes, and eat hog meat during the holidays, a diet of which they are exceedingly fond, and of which they can afford but little, except the very wealthy among them. It is rather interesting now to walk out on the street and see the people in their business. It is a singular fact that a Chinaman will fatten like a pig if you feed him well, and knowing this to be a fact, they count a man, happy or miserable, according to the amount of fat that he carries. It is very respectable to be fat here in China. Large men are more respected than thin ones.

Brother G. B. Rogers, who I think he was born to be a missionary here in North China, and that I do not believe he can put his whole two hundred and fifty pounds of muscle into a sermon with so good effect anywhere else on the globe.
Let me tell you what a lovely climate we have. It has not rained since we came, and while there have been several light snows, I do not recall a single day in which the sun has been shown in face. It has been cold enough to freeze almost every day, but the mercury, I believe, has not gone below twenty deg. Fahr. The weather is too cold all winter for any one to travel with safety or pleasure, hence there is but little being done by the missionaries at present, though they are planning to start soon to the country to spend the Spring in preaching the gospel, and I am longing for knowledge of the language that I may do likewise.

J. M. Joiner, Jr.
Tung Chow, China, Feb. 19, '85

AMONG THE SIERRA MADRES.
How charming that week spent under the shadow of the grand old Sierra Madre in that quaint old Spanish town of San Juan.
What a temptation to "rapportize" to make others partake of my joys! But a vision of the much dreaded waste-basket checks the wandering pen, and I must pass unnoticed, those inspiring sights that thrilled my soul with exquisite delight, and briefly touch upon sober facts.

We met an exquisite reception from the little band of devotees at Monterey. We were entertained by Brother Westrup, and made to feel that we were doing him a service, rather than that we were the recipients of a kindness.
The Baptist house of worship is just finished, and it is indeed a thing of beauty—a neat, stone building with stained windows, of artistic design. Our mission school is taught in the basement of the church, by Mrs. Westrup and her brother, both of whom are Mexicans. I visited the school and was delighted to watch the Mexican boys and girls, from both Roman and Protestant families, ever so busy with pens and pencils.
Brother Westrup preaches every Sabbath, conducts the weekly prayer-meeting and edits a religious paper. He is an Englishman, with semi-Mexican taste and sympathies, and a person of fine culture.

The Baptist outlook is very encouraging. It is wonderful how rapidly the work has advanced during the last four years. I met, also, the President of the Institute at Saltillo, where, as well known, Miss Tappan is now teaching. She was joyfully received by the pupils who had anxiously been expecting her for some time. Mrs. Graves, of Texas, has consented to become matron of the Institute, and Bro. Powell is, I hear, supremely happy.

The Baptist Association, which

JAMBRELL & WHEATON, Proprietors.

VOL. IX.

CLINTON, MISS., THURSDAY, APRIL 23, 1885.

NO. 12.

BAPTIST RECORD.

Integrity and Fidelity to the Cause of Christ.

TERMS: \$2 PER ANNUM, IN ADVANCE.

TO ADVERTISERS.

A limited number of select advertisements will be admitted into our columns, but no advertising will be admitted at any price, if we know it. If one gets in, it will be promptly exposed when discovered.
The average circulation of the BAPTIST RECORD for more than two years has been between 3,500 and 4,000; it is, therefore, the best weekly advertising medium in Mississippi.
Henceforth, all advertising will be done on special contract. Terms will be made reasonable to advertisers of good standing. For rates address BAPTIST RECORD, Clinton, Miss.

was recently organized at Saltillo, is said to be the first Baptist Association ever organized on this far side of the Rio Grande. The work at Saltillo is prospering amazingly, despite the political troubles of the Republic.
About the first of February the corner-stone of a Baptist church building will be laid. Excursion rates are offered, and Brother Powell will return to San Antonio and escort the party from Texas, and also act as interpreter. In the West, people think the more of running over into Mexico than one at Atlanta thinks of going to Greenville, S. C. The trip from Austin to Monterey is made in 24 hours.

We entered Mexico just in time to hear much of her political troubles, which are attracting much attention beyond her borders. It is well known that she is on a verge of a revolution. The character and extent of her taxation seems to have almost driven her people to despair. They are "rioting" when we were there, but do not characterize these troubles as anything more, but it was thought that if the newly elected President, Diaz, could be allowed to take his seat quietly, peace would reign for another Presidential term. But this has not been the case. Many wealthy Mexicans have left their homes; some of them have sought refuge in Europe, and others in Texas, from whence they can quietly watch the tide of affairs. They do not desert their native land in her hour of need because they love her less, but because they are weary of strife and feel that there is little hope of permanent peace in Mexico.

Old gray-headed Mexicans, who have been watching events for many years—even those who witnessed the rise and fall of the Empire and its ill-fated emperor, Maximilian, shake their heads and predict black days in the future. They say if there is not a general uprising, it will be because no one can be found who can compete with the soldier-President in strength and sagacity. Indeed, one of those who think that a general uprising is better than a good government, are just now in the minority in unhappy Mexico. Certainly Mexico seems incapable of governing herself, and the question of church and State is now a mooted one.

Among the many difficulties met by our missionaries, none is more difficult to deal with than the one which is met by the priest. The priest is the object of the Protestant missionary's hate, and to turn them from Romanism, that they may thereby make the annexation of Mexico to the United States a sure and easy thing, is the chief aim of the extent of the influence exerted by the priest over his people, making them more difficult to reach than the heathen. It is almost impossible for one to believe that we have a people so benighted, just across our border.

At Lampazos, about eight hours' run from Laredo, where we crossed the Rio Grande, I heard of the "Rain Jesus," which is a life-size image of Christ, made of gold. During a drought, this "Rain Jesus" is carried from town to town by two men, who are followed by a long procession through the valleys and fields, each person bearing a lighted candle; and as they follow they pray that the gates of Heaven may be opened and the rain showered upon the earth. Reaching their destination, it is placed in a church where "all the people" offer prayer to it daily. "If it rains in six months," said my informant, "the Mexican thinks that it is sent in answer to his prayers."

Are not these people idolatrous pagans in their religion? This is no legend, no myth, but a painful reality that should snap our purses, strings, who can Hawthorne pleads as he only can plead for Foreign Missions.

There is much that is attractive and worthy of imitation in the Mexican character. They are a large-hearted people, and never tire of serving those whom they trust. As a people, they are excitable, and are capable of the most respect—and ardent in their attachments, and firm in their opinions. A Mexican lady is never seen upon the streets alone. Soft eyes, soft voices, and shy, gentle manners are characteristics of Mexican ladies; and they are excessively reticent in the presence of gentlemen. It is said that they make the best wives in the world. They are as devoted to the marriage relation as they are to their religion. They would be intensely shocked were they to realize the want of sacredness attached to the marriage vow in too many of the States.

The language is almost pure Castilian—pure, because they put into practice the grammar of their language. They never—even the humblest classes—allow slang, that curse of this country, to creep into their vocabulary. There is no looseness, even such as the most careful of us often indulge in, in the Mexican style and conversation. In a word, they are as chaste in their language as they are polite in their manners. True, they have not the ease and suavity of cultivated Southerners, yet they are more truly polite.

We visit the North and return with a fresh supply of slang, we delight to imitate our Northern friends (?), a Mexican would not honor us at the sacrifice of his language.

Most of the ladies are beautiful;

all have those dark, languishing eyes that we have associated with the senoritas and troubadours with song and light guitar, 'mid the halls of the old Granada.
Mexico reminds me of my own Louisiana, in that she is truly a land of beauty and fragrance. Her mountains, ruins of palaces and cathedrals, sunshine, valleys and fair Southern skies, as well as her people and her language, correspond to those of Spain. One glance at the crumbling walls of the Bishop's Palace brought to my mind the Alhambra, Boadilla, etc., till I almost fancied that I was indeed in the land of the Castilians.
I think I shall always be thankful that it was in my power to visit Monterey, a trip which was made about what we usually pay for one "best" dress—for ladies—and which I would not exchange for a hundred new dresses.

I brought home many little souvenirs—gifts from the little folks and others. There is one which is a prize most, a simple gold band placed upon my finger by Senorita Chaneta, a native missionary, as she said, in broken English, "Wear it for me—immortal."
A wealthy and elegant Mexican gentleman asked if I could recommend to him a lady who could teach English and music to two little girls. He said he would pay \$40 per month and board. One occupying such a position would need to learn the Spanish language. The gentleman lives at a magnificent home, about 50 miles from Monterey. This may reach some one who may desire to go to Mexico and live. I do not.

Mrs. VIOLA JACKSON.

OUR AFRICAN MISSION.

BY W. J. DAVID.

YORUBA; ITS LOCATION, CLIMATE, POPULATION, ETC.

This Mission is located in the Yoruba country of Western Central Africa.

The northern and eastern boundaries are Barba and the River Niger, and the southern and western are the Gulf of Guinea and the second degree East Longitude. Yoruba has both prairie and forest land. Its soil is generally very fertile, producing abundantly Indian corn, rice, potatoes, yams, peas, cotton, tobacco, palm oil, and kauri. As it lies in the tropics, it is subject to the usual diseases of that region.

Its climate is two—the wet and the dry—with a uniform climate of perpetual summer, whose thermometer ranges from seventy to ninety degrees. The heat is not as oppressive as it frequently is in the Southern States and the nights are generally pleasant.
Mr. Stanley, the great African explorer, says, "All the deaths among my own men may be attributed to gross imprudence and above all to reckless exposure in the sun, and to the use of alcoholic drinks." It is said of the Congo mission, "It is now seen that the loss of so many missionaries as have died already on the Congo has been due chiefly to exposure and over-exertion." These remarks apply to the Yoruba country with this addition—a want of the ordinary necessities and comforts of life, and a failure to observe the common laws of health. Mr. Stanley says again, he sees "no reason why white men should not enjoy as good health in the Congo Valley as in England." That much is not claimed for Yoruba climate, but it is not an overstatement to say that it is not an overstatement to say that it is as favorable to the residence of white men as India.

The estimated population speaking the Yoruba language, is between four and five millions. They are the best type of the negro race, well developed physically, with good minds, which have been strengthened by use, and under their own government and morals. They are agriculturists and traders; on their farms, the only implement used is the hoe; in trade, they are exceedingly shrewd. Considerable skill is acquired amongst them in working iron, wood, leather, etc. A blue bead is made by them which sells well for its weight in gold.

RELIGION AND IDOLS.

Religiously they are pagans. In all their houses, principal streets, markets, on their farms, and by the roadside, may be seen temples, idols, sacrifices, and earnest worshippers. On important occasions human sacrifices are made.

The names and functions of some of the principal idols are as follows:

Elah, the "god of divination." This god is probably more universally worshipped than any other. It is consulted at the birth of a child in order to learn its future; if it is contemplated Elah is consulted in order to know what the issue would be; it is consulted, also, as to whether a house should be built in a certain locality, or a particular tree be felled. The idol is represented by sixteen palm nuts, and is consulted by the priest throwing the nuts into bowls, or upon the ground, and, by noting the order assumed by the nuts, he claims that the secret is revealed.
Ekn, or "the devil," has more temples than any other god; generally he has one in front of every house. This fact has caused many to believe he is worshipped, but the Yorubas disclaim any such thing. They say he is a wicked fellow, and it is necessary to appease him; hence temples are built in front of every compound.

IV. AROKUTA.

MISSIONARIES. NATIVE ASSISTANTS.

Rev. W. W. Harvey, J. A. Hanson, Mr. Harvey, Rev. S. M. Cook.

This is an important town on the Ogun River, seventy-two miles north from Lagos, having a population of 200,000 inhabitants and

or dwelling, where sacrifices are constantly kept for him, by which means he is kept out of the house and much mischief is avoided. He is generally represented by an image carved of wood or made of clay.

Oro, the "executive god," is supposed to be a great avenging spirit. As women must not know who this god is, his personality will not be revealed or our mission work would most probably suffer from such a revelation. A woman must never say he is any other than a great spirit or she forfeits her life. If a man is heard to tell a woman who Oro is, both are beheaded. Whenever he comes into the streets the women conceal themselves. They sometimes stay a day or more, but they come out of their homes so that he may see them, the penalty is death. When his well known voice is heard in the streets at night, peculiarly strange feelings come over the missionary, as he knows not but that Oro is on a mission of death to some unfortunate wife who has offended her polygamous husband. It is one of the functions of this god to render assistance to husbands in the control of their scarce or more of wives.

Besides these, there are many other idols and special gods too numerous to be even named here.

MISSIONARY STATIONS.

At present we have five principal stations as follows:

I. LAGOS.

MISSIONARIES. NATIVE ASSISTANTS.
Rev. W. J. David, M. L. Stone, preacher, Mrs. W. J. David, S. A. Allen, teacher, Mrs. P. A. Eubank, D. B. Vincent, teacher, Mrs. P. A. Eubank, Mrs. Hardin, teacher, Rev. C. E. Smith.

This place is a seaport on the island of Lagos and is a British possession.

The town with its suburbs has a population of 65,000 inhabitants. It is the greatest commercial town in Western Africa, and is destined to grow in importance. It is the outlet to the Yoruba country, and on the most direct way to the Upper Niger and great Hausa country. Hence it is the base of operations for all missionary societies working in that country.
Our church membership in this station is about eighty-five in number. The Sunday-school has of hundred pupils, whilst the school has over two hundred pupils.

We have a high school located here, which is for the purpose of giving a higher education and special training to young men and women who give promise of usefulness as teachers, evangelists or preachers. The work of this station is specially encouraging. The outlook is full of promise.
During the year 1883, a series of revival services were conducted. These resulted in a large number of conversions of heathens, Mohammedans, and professing Christians of other denominations. A man of about thirty-five years of age came one day in deep distress asking what he must do to be saved. He said he had carried money and a sacrifice to his idol and prayed earnestly, but the burden of guilt only increased; he had then taken other money and sacrificed to Mahomet's god, but all his prayers and offerings were in vain. Now he had come to seek his mother's God. That mother was the first convert of our missionaries. She had died some years before, rejoicing in Christ. And when he was told of Jesus, his joy was increased. In order that he might learn more of his mother's God, who had spoken peace to his troubled soul, and more about that happy land his mother sang about when dying, he began to study, and, in a remarkably short time, he learned to read and is now a member of the Bible class.

II. HOUSER FARM—ALBERT EL, EV.
This station is fifteen miles north of Lagos on the main land, and is in the midst of numerous small villages and towns, whose aggregate population is upwards of fifteen thousand souls. The efforts of a few members of the Lagos church from its origin, all its expenses, such as the building of a little church, and a house for the evangelist, the salary, and school supplies have all been provided by the Lagos church. Several converts baptized here belong to the above church.

III. GUN—S. M. LITON, EV.

This station is of great strategic importance. It is thirty miles north from Lagos on the Ogun River and is the centre of a large population. The church at this place was built by the united efforts of the evangelist and the converts. Several times we were refused a location for our mission, but by kindness, perseverance, and management we secured a very desirable place. The school and congregation are both small as yet. There are eight or ten other towns visited regularly by the evangelist in connection with his labors at this place.

IV. AROKUTA.

MISSIONARIES. NATIVE ASSISTANTS.

Rev. W. W. Harvey, J. A. Hanson, Mr. Harvey, Rev. S. M. Cook.

This is an important town on the Ogun River, seventy-two miles north from Lagos, having a population of 200,000 inhabitants and

altitude of eight hundred to a thousand feet above the sea. It is a great agricultural and commercial town, and a most important operating centre for missionary work.

This station has suffered in the past from want of a missionary permanently in charge. The above named brethren will be located here in the future, and the restlessness and dissatisfaction on the part of the heathen, and other encouraging signs, lead us to hope of rapid developments in the work at this station.

During the early part of 1884, there was a war among the gods of this town, when several priests of the "god of small pox" were banished from the town, with the solemn injunction that whoever brought it back again would be executed.

Shango, the god of thunder and lightning, is also in great disfavor, and most probably will soon be banished from town also. Then the aggrieved devotees of these two gods will unite to create other troubles, and Christianity will increase rapidly.

V. OGBOMOSHAW—L. O. MURRAY, EV.

This town is two hundred miles from Lagos, with an altitude of fifteen hundred feet, and a population of 75,000 souls. It is a flourishing station. It has with 200,000 inhabitants, away with 50,000 and numerous other towns with populations from five to ten thousand lie between Arookuta and Ogbomoshaw. The church at this station numbers thirty-six members, and seventy-five Sunday-school scholars. There have been some remarkable examples of fidelity and fortitude on the part of the Christians of this place.

When our missionaries withdrew from this station in 1859, all the converts followed them, with the exception of one woman. There were some five or six boys and girls left who had been taught to sing a few songs, and to read a little in the Bible. Regularly every Lord's Day, that woman and those children met in the church to sing and pray, after which they met under the trees planted by missionaries hands until 1876—period of seventeen years. Long years these were of waiting, watching and praying for the return of God's messengers, many years of bitter reproach and sore persecution from their neighbors, because they would not desert the Lord, or would not return to the worship of the gods of their people. Was the reorganization of this mission in answer to the prayers of that praying company?

REMARKS.

Our first missionary was sent to the Yoruba country in 1850. In the succeeding decade twenty-three men and women went out to labor in that field. For a short time the prospect was flattering, and the work well begun, but suddenly and painfully abandoned. The immediate cause was sickness, the return of some missionaries, and the death of some others. Again, when the war clouds cast a gloom over this fair land of ours, and so effectively stopped the sending of funds to our missionaries, at the same time the war drums were beating and the armies were marching and Yorubas were being slain by the sword and the spear. Thus cut off from friends and funds by the one war, and separated from each other, and shut up in cities beleaguered by barbarians in consequence of the other, they toiled on and suffered, and were captured or escaped by flight from one city to another, till finally in 1876, they were driven from the scenes of their labor and their loved mission was abandoned.

In 1874, the Foreign Mission Board decided to reorganize the Yoruba Mission. The work was very slow at first, owing to an edict that had been passed prohibiting the white man evermore from entering that country. Also, because of a great prejudice existed in the minds of the people, engendered by the former suspension. The law is not now in force. Many substantial buildings have been erected, the missionary force has been increased, and confidence is restored. It is gratifying to note the rapid growth of the work in every department during the past two or three years, in which time more has been done than in the preceding seven years. There are many encouraging signs on the field. The work is growing rapidly, and is inviting our missionaries and there is increasing interest in this mission on the part of the churches at home—all these are indicative of a bright future for the Mission.

The eyes of the world are upon Africa as never before, and unless we do much more for her in the future there will be no reason to possess that land for Christ. Let us rise to our obligations and responsibilities.

If you want to be miserable, think about yourself, about your work, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.

The best of men that ever wore a soft meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed.—Decker.

Communications.

TWO ERRORS REFUTED.

ARTICLE NO. III.

It is now in order for me to point out the subjects and churches that comprise the kingdom of Christ on earth: And I unhesitatingly and conscientiously point out Baptist churches, dotted about as they are, all over the old and new world. These churches are modeled after the New Testament pattern. They recognize Christ as Master, and such others as brethren. They have never been connected with any of the Protestant churches, though, in any way. They were born of the Reformation. Long before Roger Williams was, Baptists were. The Roger Williams affair at Providence, R. I., in 1639, was a small figure in Baptist history, and in order to save time and space, I will go back of Williams' day, and, indeed, beyond the reformation and point out Baptists.

If I succeed in finding Baptist churches prior to the 16th century, I shall have refuted the second error specified in the second article, viz: that Baptists did not originate with Roger Williams. Prior to 1525, the great heroes of the reformation lay dormant and dead in the cold embrace of Catholicism. There was then no "Lutheran church," no "Presbyterian church," no "Church of England," no Episcopal nor Protestant "Methodist churches." The fact is, men had done but little at church-making at the time of which I write. God's church was in existence, and the Devil had his, and it was then as in the days of Abraham, "He that was born after the flesh persecuted him that was born after the spirit." We only have to look into church histories, written by Baptists or Protestants, to learn that there was a sect of Christians claiming to be the church of Jesus Christ, persecuted unto death for more than a thousand years before the reformation. It is a well known fact, fully conceded by all Protestant writers that the persecutors were Roman Catholics. But who were the persecuted? Let Protestants answer.

Mr. Luther says: "They were none of mine, for I belonged to the persecuting power even while some were persecuted." Mr. King James says: "They were none of my subjects, for that was before I got to be 'head of the church.'"

Mr. Calvin modestly declined claiming them.

Mr. Wesley says: Too young, too young we are.
So Baptists will have to claim the honor, as Catholics were the persecutors, and Protestants were not born. But let's have the voice of historians, Catholics, Protestants and Baptists as to who the persecuted were. Here it comes all at once, clear, full and free. "They were Anti-Baptists." Well, we are all agreed once in life, we must receive the testimony. Anti-Baptists means reprobates. That is characteristic of Baptists. We count Roman baptism no baptism at all, and, therefore, baptize converts from that quarter as we do from sinners claiming conversion. But they say "you reprobates," and thus taunt us with Anti-Baptism. Mr. Webster defines the word Anti-Baptist as "one who rejects infant baptism." Just so. We reject infant baptism to-day, so did our brethren those Anti-Baptists before the reformation. The Baptists are the only people that protest against infant baptism. There was a people who protested against the "infant rite" for more than one thousand years before the reformation, therefore, those people were Baptists. Now, dear reader, you must remember that the churches of Jesus Christ who are called Baptists now, have been called by different names during different ages; never having assumed a name, but answering to such names as our persecutors see fit to give us. I will here give you a few of the many names by which we were called, and are, therefore, known by in history: Peritans, Novationists, Donatists, Peribaptists, Albigenes, Waldenses, and finally we come to be called Baptists. Now these names do not designate the character of those people. So many different names could not be significant of one character, but there is a name associated along with all these names that is significant, and points out the character of those people, and goes far in identifying them with Baptists. That name, before referred to, is Anti-Baptist. The next proof that I will give of the existence of Baptists before the reformation, is the concessions of both Catholics and Protestants.

Of the Baptists of Holland, Moheim says: "The true origin of that sect, which acquired the name of Anti-Baptists, is hid in the remote depths of antiquity." Zeinige says: "The institution of Anti-Baptism is so novel, but for thirteen hundred years has caused great disturbance in the church." Dr. Hiseox observes that 1,200 years back, in the time, would carry us back to Christ. I close with the overwhelming evidence of Dr. Dermont and Yeeji, who say: "We have now seen that the Baptists, who were formerly called Anti-Baptists and later times Menonites were the original Waldenses, and have long in the history of the church received the honor

of that origin. On this account the Baptist may be considered the only Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages." All this testimony is from the Pedobaptist side. Manly and frankly recorded, because it is truth. Now we have shown clearly that the Catholic church never was, nor is not now the church of Christ.

2. That the Baptists did not originate with Roger Williams, but have existed since the days of Christ and His Apostles.

Hebron, Miss.

T. D. BISH.

A TRUE HOME.

On the 18th of last month I left home to visit relatives and friends in North-west Louisiana. There were some things connected with my trip that might be of interest to the readers of the Record.

In passing through the swamp from Vicksburg to Monroe, I stopped the train at Rayville and saw an old man something about the Baptist church. He made the same old report, that the church is going down, because they would not support a pastor. I thought, what a fertile country from Monroe to Shreveport, as I looked out from the train, there were new towns springing up along this new road. Then I wondered if Baptist sentiment was growing up with these new towns, and I thought if the Record could only mold the sentiment of these growing communities, what a good thing it would be. One thing can be said of this new road; it is one of the best roads in the South. The conductor is a perfect gentleman, and seeks to oblige his passengers.

We arrived at Shreveport at 9 p. m., and at one o'clock took the Texas and Pacific road for Lassi, in Dosota Parish. At 3 a. m., I got off the train in a strange country, since I left home in '76. Lassi is a very fine town, like the Duke of the 60,000 dwellers whom the drams shops, send and send hopeless shoppers, no shuddering of spirit as he thinks of the day when he shall stand at the judgment-seat of the Eternal and be tried for joining a conspiracy to thwart the grace of God and accomplish his direst purposes.—Central Baptist.

"The duties of deacons are not very clearly defined in the Word of God; but the regulations which are specified in Paul's letter to Timothy indicate that next to the pastor they are to minister in spiritual concerns, not as preachers but as aids to the preachers."—Western Recorder.

When it was found that Wadsworth might lose the Baptist pastor, Rev. H. W. Battle, a prominent Episcopal merchant called a meeting of the citizens and four hundred dollars more was contributed to his salary by gentlemen outside of the Baptist church. And when it is said that Mr. Battle has never compromised his principles as a Baptist to court popular favor, the compliment implied in this generous act appears all the more handsome.—Baltimore Baptist.

We have been surprised to learn that a single church in New York, and that not a rich church, have during the last year sent out fifty of their members, with necessary outfit, and passage money, to the west coast of Africa. These brethren have been for two years under the training of their pastor for missionary service, and wished to go forth as the apostle did, trusting to the labor of their own hands, the hospitality of those to whom they bear the glad tidings of the gospel, and the Providence of God.—Baltimore Baptist.

GENERAL NOTES.

Rev. J. M. Pendleton, D. D., it is said will make his permanent home in Murfreesboro, Tenn. in the family of his son-in-law Dr. Waters.—Texas Baptist.

Rev. M. Pullman recently declared that he advocated toleration, even such a measure of toleration as would not exclude Catholics. We would like to return the compliment, but we cannot. If ever the Church gets in power in any land on earth the preachers in that land are doomed. Catholic toleration never went to the extent of tolerating a preacher.—Western Watchman, Catholic.

I get so sick over the intense decorum in our churches that I wish some one would jump up and treat the preacher as they used to treat Whitfield and Wesley—say its a lie, and throw a brick-bat at its head, and—miss it.—Dr. John A. Broadus.

The Legislature of Alabama has passed an act which imposes a fine not exceeding \$100 upon any person who, while intoxicated, in any place where one or more persons are present, manifests his or her drunken condition, by boisterous or indecent conduct, or rude and

profane discourse.—Indiana Baptist.

The City of Mexico has a population of 350,000, and there are about one hundred Catholic houses of worship in the place. The principal cathedral is said to have cost more than one million and seven hundred thousand dollars. The Presbyterians, Episcopalians, Methodists and Baptists all have missions there, but owing to the strong Catholic influence predominating, are making slow progress.—Baptist Courier.

"A great deal can be said about dancing; for instance, the chief of police of New York City says that three-fourths of the abandoned girls in this city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which men would not be considered as taking under any other circumstances. It requires neither brains nor good morals to be a good dancer. As the love of the one increases, the love of the other decreases. How many of the best men and women are skillful dancers! In ancient times, the sexes danced separately. Alcohol is the spirit of the dance; take it away, and let the sexes dance separately, and dancing would go out of fashion very soon. Parlor dancing leads to drunkenness, and parlor dancing leads to ungaily balls. Tipping and parlor dancing sow to the wind, and both reap the whirlwind. Putting dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality, and religion is, 'Weighed in the balance and found wanting.'—New York Journal of Education.

"May a Christian sign a petition for a dramshop license? Yes, he may, if he has no regard for the honor of Christ, no respect for his own solemn vows of lifelong opposition to evil, no hatred of the abominable vices that desecrate our fair land, no sympathy with the sorrows of heart-broken wives, desolate widows and homeless orphans, no horror at the thought of the 60,000 dwellers whom the drams shops, send and send hopeless shoppers, no shuddering of spirit as he thinks of the day when he shall stand at the judgment-seat of the Eternal and be tried for joining a conspiracy to thwart the grace of God and accomplish his direst purposes.—Central Baptist.

"The duties of deacons are not very clearly defined in the Word of God; but the regulations which are specified in Paul's letter to Timothy indicate that next to the pastor they are to minister in spiritual concerns, not as preachers but as aids to the preachers."—Western Recorder.

When it was found that Wadsworth might lose the Baptist pastor, Rev. H. W. Battle, a prominent Episcopal merchant called a meeting of the citizens and four hundred dollars more was contributed to his salary by gentlemen outside of the Baptist church. And when it is said that Mr. Battle has never compromised his principles as a Baptist to court popular favor, the compliment implied in this generous act appears all the more handsome.—Baltimore Baptist.

We have been surprised to learn that a single church in New York, and that not a rich church, have during the last year sent out fifty of their members, with necessary outfit, and passage money, to the west coast of Africa. These brethren have been for two years under the training of their pastor for missionary service, and wished to go forth as the apostle did, trusting to the labor of their own hands, the hospitality of those to whom they bear the glad tidings of the gospel, and the Providence of God.—Baltimore Baptist.

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

It was a magnanimous and beautiful thing in Ex-President Davis to write Gen. Grant a letter of sympathy in his deep suffering.

We have received from Capt. J. W. Burress, of Baldwin, for Baldwin church, \$7.50, to be paid to Mississippi College.

Thanks to Sister M. F. Parnell, of Mastedon, for a club from her office. The sisters are among the very best workers for the Record.

Kosciusko church, at a prayer-meeting service, contributed \$43 in cash to Mississippi College, and sent Sec'y Anding along his way feeling better.

The Methodist ladies of the Mississippi Conference, report last year, over one thousand raised for missions. What shall our sisters report at Aberdeen?

"The painful statement is made that of the 9,000,000 young men in the United States, only 150,000 are identified with the churches—one in twenty."

The report of the drowning of Elder J. W. Lumley is confirmed. He leaves a wife and two small children. May a gracious God comfort and care for them.

Penick is a capital man and a fine preacher. That is what Prof. J. L. Johnson, of the University of Mississippi says of the coming Shreveport pastor.

Our church is about out of debt; is receiving new members and is raising money for further repairs for the College and for missions. We now want a revival of religion. Pray for us.—G. B. ROGERS.

Correspondents will address Rev. O. F. Gregory, lock box 3,355, New Orleans, La. He is pushing the work of building that house and he will succeed. Help him.

Brother J. F. Jackson, of Oxford, proposes to contribute to the College, agent or no agent. We want to hear from about five hundred such brethren during the next ninety days.

"Baptists can beat the world making blunders." So it has seemed to us sometimes, but once we asked a serene Presbyterian how it was with his people, and he looked sick and groaned.

We do beg the brethren of the Cold Water, to sustain their faithful missionary—not only pecuniarily, but by their prayers and words of cheer. You may not know half the good he can do you and your brethren.

Speaking with a devout Christian recently of Bunyan's work, he said: "I could fairly eat that book." Here was a soul with a keen spiritual appetite. How hard to feed people with bread of life when they have no appetites.

District Attorney Wycliffe, at Alexandria, La., last week announced that the present term of the court had a very short criminal record, and he attributed it to the good effects of prohibition. Of course. And other law-officers bear the same testimony.—NEW ORLEANS CHRISTIAN ADVOCATE.

"A prayer book was offered for a drink to a Lowell, Mass., saloon keeper recently, by a man who stated that he was out of money and hadn't anything else that he could pawn for alcohol. The offer was refused." What do saloon men have to do with dry, written prayers. They deal in wet groceries.

We have not a word to say against Mr. Moody. Mr. Varley. Their good work commend itself; but why should they act under the auspices of the young men's Christian Association, and seek speedily to build up that organization? The churches are Christ's evangelizing agencies, and they will never be improved upon.

Brother Henderson, of Arkansas, will comply with Elder Wm. Thigpen's request, and give an article on the resurrection as it relates to his views of heavenly relations. By the way, we wrote the caption of his other articles and heavenly relations would have been better than heavenly recognition.

The church at Cherry Creek made a cash contribution of \$32.80 to Foreign Missions last Sunday, notwithstanding the fact that the congregation was small, as nearly every family has one or more cases of measles. State missions next.—J. S. BERRY. Would you let us come to see you and talk about State missions?

The deterioration of young men is a subject requiring serious thought. Young men are by no means keeping even with young ladies either in morals, or education. We were recently told by an educated northern lady that there are sixteen young ladies in the North who complete the course in the grammar schools to one young man.

The pastor of the Free Will Baptist church, and the pastor of the Campbellite church, in Boston, have been comparing notes, and

find that there is no difference between the two churches in preventing their co-operation in religious work. Then, by all means, let them co-operate in doing nothing, for the less some people do, the better.

A deputation of brewers waited on the Premier of Canada to ask remuneration for the damage done their business by the Scott prohibition law. The Premier received them politely and replied by saying that when they could show that they had received more damage than they had inflicted on the country, their claim would be considered. A capital answer.

Have you the back numbers of the Record containing Gen. M. B. Lowrey's death? It was published March 25. If you have them, I would like to secure five or six copies, as some of our members want them to file away. Let me hear from you soon.—W. T. KEAR, Donerail, Ky., April 11, '85.

We have had so many calls for that number, that the edition is exhausted. Will not some friends supply Bro. Kerr.

GULF COAST ASSOCIATION, NEW ORLEANS.

This Association met last Sunday with the Biloxi church. The delegation was small, even for the small body. Several things conspired to make it so. The meeting in the Coliseum Place church detained the delegates from that body, and business detained others. Still the meeting was enjoyed by those in attendance. The Senator and the better half were present, and enjoyed their visit very much. We were entertained at the Montrous House, the leading hotel of the place, which fronts on the Gulf, and is a delightful place to stay.

Elder Bowen was elected Moderator, and Brother Washington Clerk. The usual reports were presented and discussed. Brotherly love abounded. The preaching was done by Elder M. C. Cole, O. F. Gregory, and the writer. The few Baptists in the place did their full duty entertaining, and others helped.

The brethren agreed to raise their quota toward bringing up the work even to the Convention. They will do their duty. The business stagnation along the coast is having a depressing effect on the struggling churches. It is with extreme difficulty that they keep up at all, and yet they are holding on their way, some of them making financial reports that would astonish well-to-do up-country churches. One of the fullest and best Sunday-school reports we have heard in a long time was that from the Handsboro school, superintended by Brother Liddle.

This coast country is beautiful. It only needs local industries to make it prosperous. The land is very poor, but the climate is delightful. Biloxi is an old Spanish town, situated partly on the Gulf front and partly on the bay of Biloxi. The Catholic population predominates, and that means that the Sunday laws are not enforced. Saloons, those open sores of our civilization, keep open all day Sunday. Nothing but the pure gospel will heal this lovely section of our State.

Elder O. D. Bowen, a faithful man of God has charge of all the churches on the coast. He is overworked, and can do but a moiety of what should be done. It is hoped that soon business will revive, and the force can be increased. Meantime, everything possible should be done to strengthen Brother Bowen's hands.

We are now in New Orleans, and will hear Brother Penn to-night. The Coliseum church is receiving a blessing. We have not time to speak at length of the various Baptist interests here, but must say that Elder O. F. Gregory is pushing the Valence Street Mission. Right glad are we to have Brother Gregory of us. Pastor Cole holds on his way at the old First church. We cannot speak of Ireland University knowingly, but our impression is that it has enjoyed a good session.

LYING TO GOD.

It does seem that men would not do such a thing, and yet we have a clear case of it in Acts, 5:1-4. Ananias and his wife were somewhat under the influence of the religious movement around them. That movement took the form of contributions to God's cause, and this was well pleasing in the sight of God. These two people did not wish to appear mean in the sight of men, nor did they wish to act liberally, so they sold their land, and pretended to bring the price of it to the Apostles' feet while a part was kept back. Peter knows all about it, and plainly tells Ananias that, while the land was unsold, it was his, and after it was sold, he could do as he pleased with the price. There was no constraint on him to do as he had done, and, in practicing the deceit, he had lied, not to men, but to God. From this narrative, we may learn two things:

1. That deceit in regard to giving is lying, and lying to God is not to be tolerated.

that. Giving to religious objects has reference to God. Properly, our gifts are offerings to God. To give, is to worship. Therefore, to make a false pretence about it is to lie to the Almighty, the same as if one should pretend to pray and yet not pray.

We are dreadfully afraid that there is a vast deal of lying to God, carried on by modern professors of religion, even by some Christians who do not think of what they do. Any one who has had much experience in taking collections can recall, with pain, instances, not a few, where men would say, "I approve your object, but I am not able to help it," when, at the same time, the man, perhaps, was lending money, or was in good circumstances. Or, it often happens that a man will give a mere trifle, and say "that is all I can do now," when, if he would think a second, he would have to confess that he was only dodging the question. Some others can never give as they say, but the reason is, they are constantly enlarging their operations to make more money. We have in mind a brother, who could not give because his money was all out at 25 percent. Another was pressed, but in a few days, lent \$600 at a good rate of interest. What is the like of this but lying to God? And does not God know it all? How shocking for people to act thus.

Far better say, "I do not want to give," or, "while I would love to give, I love to make money better." That would be telling the truth. Another way of lying to God is to say, "I can't give," when the only trouble is, you have spent all your money on your own desires, and so have nothing left to give, or you intend to do this. No one should say I can't give unless he has faithfully tried.

2. The second thing to learn from the narrative is, that God is exceedingly displeased with those who lie to him about money. He quickly killed Ananias and Sapphira for their wickedness. He does not punish modern liars in the same summary manner, but they shall not escape, let them be sure.

Men who refuse so reasonable a request, or the party either, will deserve what they will get, the determined opposition of Prohibitionists. And that is only saying we are not lying to God. It lies with the leaders of the existing parties to determine whether this question shall reach the parties asunder or not. I have always been a Democrat, of the most straightforward principles, and it is pure Democracy for the people effected by an evil to say, "I will not give," in their country or not, it will be a black day for the Democratic party in Mississippi when it forsakes a good principle to crouch at the feet of the saloon ring inside the party. Let that be done, and thousands of the best men in the party will believe that principle, the protection of our homes, the peace and order of society are more than the mere name of party.

We commend to the Democratic leaders of Mississippi the wise policy of the noble Georgia Democracy. They gave the law we want, and Prohibition has been marching on, while the party was never stronger.

Heed the more deserving. Shall I say it yet, will, because it is time for honest talk: The Democratic party in Mississippi can not repeat its recent history and retain the support of Prohibition Democrats. It must nominate no more "frankies"; it must take the black hand of the whisky oligarchy from its throat. The chance is still open to do these things and the party need not invite opposition from the best people in the State.

Dora Dunbar has evidently not carefully studied the possible political situation in Mississippi. For one, we sincerely hope that the necessity for it may be avoided. We can see the possibility of a new Richmond in the field, with Prohibition written large on his banner. Dora Dunbar fears negro domination in that event. Such a thing is impossible, as a little reflection will convince any one. The Republican party, as a party, is totally discredited, and the withdrawal of Federal patronage takes away all hope of its reconstruction. Again, Prohibitionists are of all parties, and, as a body, they will not go over to either of the old parties, nor organize on any of the old issues. If forced to go out of the old parties there will be a new party, organized for the home against the saloons. The division will not run on the color line. Think for a moment who the Prohibitionists are. They are all the preachers, or nearly so. They are the teachers. They are the solid church members of all denominations. They are the solid farmers, the few few merchants, doctors, lawyers, etc., through whom the women are Prohibitionists and are potential in many ways without voting. When the forces meet at Waterloo, it will be the best men and women in Mississippi for morality, sobriety, social order, low taxes and home against the saloon corporations with their following for all that they are worth.

The negroes will divide the best of Prohibition, the worst for saloons. That is the way it will be, and no great calamity will come to the State. The best of Prohibition will overthrow the foulest oligarchy that ever disgraced civilization. This is the way we see it.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

not be entangled with party politics. With our citizens, we ask his support of this great reform, which should be sacredly guarded above the contests for mere place and power. We do affirm, however, that temperance should not be countenanced in public officials, and that no drunkard is worthy of support.

Prohibitionists do not ask either of the existing parties to take up their cause. They recognize the fact that neither party can do it, and, for one, I would not trust either one with the sacred cause. We do not want any entanglement with party politics.

Nevertheless, we have a demand to make of the existing parties. It is a general local option law by counties, under which we can carry on the reformation successfully. It has been denied.

The Convention on this point, declared as follows:

"We believe it to be the true policy and the duty of the friends of temperance in the several counties of the State to support only those for the legislature at the coming election, who favor a general local option law."

These extracts set us fairly before the public. The points are these:

1. Prohibitionists do not wish to entangle their cause with the machinery of party politics.

2. They will not support temperance in candidates.

3. They wish to support such men for the legislature as will grant "local option," or, in other words, they propose to know whether legislators will agree to a settlement of the question, in the counties, as a matter of police regulation, or whether they intend to use every party machinery to obstruct this benign movement.

Men who refuse so reasonable a request, or the party either, will deserve what they will get, the determined opposition of Prohibitionists. And that is only saying we are not lying to God.

It lies with the leaders of the existing parties to determine whether this question shall reach the parties asunder or not. I have always been a Democrat, of the most straightforward principles, and it is pure Democracy for the people effected by an evil to say, "I will not give," in their country or not, it will be a black day for the Democratic party in Mississippi when it forsakes a good principle to crouch at the feet of the saloon ring inside the party. Let that be done, and thousands of the best men in the party will believe that principle, the protection of our homes, the peace and order of society are more than the mere name of party.

We commend to the Democratic leaders of Mississippi the wise policy of the noble Georgia Democracy. They gave the law we want, and Prohibition has been marching on, while the party was never stronger.

Heed the more deserving. Shall I say it yet, will, because it is time for honest talk: The Democratic party in Mississippi can not repeat its recent history and retain the support of Prohibition Democrats. It must nominate no more "frankies"; it must take the black hand of the whisky oligarchy from its throat. The chance is still open to do these things and the party need not invite opposition from the best people in the State.

Dora Dunbar has evidently not carefully studied the possible political situation in Mississippi. For one, we sincerely hope that the necessity for it may be avoided. We can see the possibility of a new Richmond in the field, with Prohibition written large on his banner. Dora Dunbar fears negro domination in that event. Such a thing is impossible, as a little reflection will convince any one. The Republican party, as a party, is totally discredited, and the withdrawal of Federal patronage takes away all hope of its reconstruction. Again, Prohibitionists are of all parties, and, as a body, they will not go over to either of the old parties, nor organize on any of the old issues. If forced to go out of the old parties there will be a new party, organized for the home against the saloons. The division will not run on the color line. Think for a moment who the Prohibitionists are. They are all the preachers, or nearly so. They are the teachers. They are the solid church members of all denominations. They are the solid farmers, the few few merchants, doctors, lawyers, etc., through whom the women are Prohibitionists and are potential in many ways without voting. When the forces meet at Waterloo, it will be the best men and women in Mississippi for morality, sobriety, social order, low taxes and home against the saloon corporations with their following for all that they are worth.

The negroes will divide the best of Prohibition, the worst for saloons. That is the way it will be, and no great calamity will come to the State. The best of Prohibition will overthrow the foulest oligarchy that ever disgraced civilization. This is the way we see it.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

It is time for people to look all around this question. Prohibitionists are in earnest. They have bought land in Mississippi, and are here to stay. We have made up our minds to suffer defeat for a time, if need be, but we are solemnly resolved that the saloons must go. We will not organize a party unless we must. If we must, we will. At least, we think so, and if forced to take such a step it will be no child's play. Every citizen will have to decide between a party of the whisky oligarchy for selfish ends, and a party firmly planted on sound principles of government, and championing the interests of the people. Whether it will come to this next fall, will depend on the action of existing parties. Prohibitionists have taken their position.

merous, indeed, and are hospitable as numerous. This is the field of action of that most highly venerated and efficient preacher, Bro. Fox, who passed to his reward a few years ago. Though dead, he still lives in the memories and hearts of his people, and the fruit of his toil is seen in the many Baptist churches that dot the surrounding country. We venture this remark, that there are more Baptists here to the square mile than in any country community in the State. The field is now occupied by Brethren Wilson, Allen, and Hicks, who have all done much to advance the cause here. They are all awake on the great mission and educational cause in our State, and, moreover, the Record has no better friends. Within a radius of six or seven miles, with State Springs as centre, we secured some sixty subscribers, and this in addition to quite a number of old subscribers.

This brings us to reflect, that no Baptists of Mississippi do not know the fact that numerically, and in real spiritual power, also, we lead in the State. But what are we doing in proportion to our numbers? Why does President Webb have to send out such—I had almost said despairing appeals for means to support our College, that grand tower of strength to our cause. Why does Brother Ball, while doing all that a noble man can, find the demand far in excess of the receipts for State Missions?

Why does our paper, after ten years of gradual growth of power and influence, find itself in the tenth year with something less than four thousand subscribers, when there are twenty thousand Baptist families in Mississippi who are able to take it?

We are strong in numbers, and we think we have the pure gospel, still we are not doing a tenth of what might be done.

Arise, brethren. Awake, awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the holy city!

We spent a Sabbath at Grenada with Brother E. B. Miller. He is the same popular pastor. There is some excellent material in the Grenada church. One of the oldest and most prominent members, Brother J. C. Stokes, died on the 13th. He never belonged to any other church, and has been a member thirty-six years. Grenada has suffered severely from fires, having had two within the last year, yet her plucky and enterprising citizens build again.

We were pained to see the whisky element so strong. If the Christian people were only united, they could rush out this monster evil. We were glad to learn that Brother John Powell has satisfactorily arranged his business, and it will go on as usual.

At new Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

At Prospect Church, on last Saturday, I had Elder O. L. Hailley with me. The church organized by the writer, sermon by Bro. Hailley. This is the second time this good brother has been with me at my church, and I think his visits will be productive of good. He has already captured the affections of my people.

At the close of services, the church took up a collection for Elder L. J. Hillburn, who has been disabled from preaching for nearly two years. The collection amounted to \$12.15. This was the first work of our new deacons. I am serving two other churches, Judson and Ebenezer; nothing special to report from them.

ever, we filed a counter petition with 107 names in order to reduce the majority on petition for license. The Hon. Board of Supervisors rejected it at the outset, yet they failed. (They said they were conscientious.)

ITS PLACE IN THE SCRIPTURES.

mother; unconsciously, perhaps, to himself the husband and father has passed the exemplification of that grace over, among the list of wifely duties and considered himself exempt from its practice. The children, large and small, like him, have concluded that, "somehow, it is natural for mother to be patient, and we cannot." We have never been able to see that it would not be natural the masculine character as much as it does the feminine; that it would not add grace to the young in years as well as to the aged. No character is so well rounded that it hath not its sharp angles to grate against others; no one is so

M. T. G.

Selected.

No Recommendations.

"Please, sir, do you want a toy?"

It was a low, clear voice, with not the faintest tremor of apprehension in it. He stood at the door of the counting-room, his hat in his hand, his clothing neat and clean, his attitude waiting and deferential.

The long, well-filled counters in

The average of five cents a week, from
churches in the United States, would
single year, \$16,500,000. There are
persons, or one to about every 600 per-
son in a million in heathen lands. It is
without a single missionary. All mis-
sionaries and foreign, would now be re-
meth part of one of the squares on the

ENCOURAGEMENT.

The whole world is now open for tri-
ble is printed in two hundred and
are 150,000,000 copies in circulation.
uncertainties, is ten fold what it was eight
converts is nearly fifty-fold. Not a
our obligation to give it to the native
measure," is the mandate binding on
everying it.

Lord help each believer to do now,
which they had done, when they came

New Orleans, La., April 1885.

every member of the evangelizing
bring into the treasury, during a
75,000 ministers in the United
States, while only one is allotted to
are 1,500 counties in China
missionary workers in heathen land,
resented by less than one-twenty
is diagram.

NESTS.

The reception of the gospel. The
in fifty languages and dialects.
The number of missionary
years ago. The number of
of the world has heard the gospel.
Go preach my gospel to every
each believer alike. How are we

and always to do as they will
to stand before thy throne.

M. C. COLE.

gives at Yazoo City 10:30 a m.
Leaves at Yazoo City 11:30 a m.
Leaves Yazoo City at 1:30 p m.
arriving at Jackson at 6:30 p m.

N. & O. R. — As Meridian.

NO. TH.	SOUTH.
1 Leaves 5:10 a m.	No 3 Arrive 10:35 p m
1 Leaves 6:15 a m.	2 Leaves 11:40 a m
1 Leaves 7:35 p m.	4 Leaves 12:52 a m
1 Leaves 7:40 p m.	4 Leaves 12:52 a m

The Southbound passenger train leaving Meridian at 7:52 a m., arrives in Mobile at 11:40 p m. and the train going north leaves Mobile at 2 p m. and arrives at Meridian at 7:25 p m.

Count Reliable Seed—
100 Barrels BUNT'S
SEED POTATOES
—FOR SALE BY—
S. LEMLY & SON.
JACKSON, MISS.

...cution. Patrons of the traveling pub-
...solicited.

KNABE
PIANO-FORTES
UNRIVALED IN
Tone, Workmanship & Durability.
WELSHMAN & CO.
125 WEST WASHINGTON STREET, BALTIMORE.
1827EEN AVENUE, NEW YORK.

THE
EMINGTON
HORSE POWER FIRE ENGINE.
Nearly as effective as a steamer; cost about one-
third that of a steamer; compact and
easy to run; repairs few. Descriptive
literature sent on application to
EMINGTON & CO. ELGIN, N. Y.

56 Washington Street,
Vicksburg, Miss.

**Why You Should Buy
Your Spectacles of Us.**
We have a most complete assortment. The
quality of the glasses is the best the world can
produce.
We have the best optician in the Southern
country (Mr. W. Bohner). He fits the most
difficult cases. We have the best oculists for
Cataract Glasses, compound Cylindrical
Lenses, etc.
Our prices are no higher, but often much
cheaper than those of spectacles vendors who
are totally ignorant of the business.
We keep on hand the largest assortment in
the South of Artificial Human Eyes.
Send for Test Types and Price-List.

A B Griswold & Co.,
JEWELERS AND OPTICIANS.
119..... Canal Street..... 119
no 20-moet.

[illegible]